

# Folly.

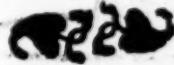
soe as a dreame, let it passe: and so, hoping that  
if you note well this dreame, it will doe you no  
hurte, when you are awake, hoping you will  
beare with Sleepers, if any thing be not  
as it shoulde be: in some hast a-  
bout other busynesse, I  
bid you hearti-  
ly farewell.

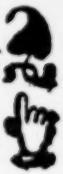
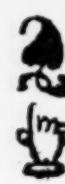
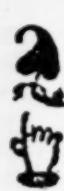
# FINIS.

23

# A boke made by a certayne

great clerke, agaynst the  
newe Idole, and olde  
Deuyll / whiche of  
late tyme, in Mis-  
nia shulde haue  
ben canony-  
sed for a  
saynt.







# Irste of

all I do make protestacyon, that in  
this booke myne intent is not that Benno the bishope, which is deed many yeres  
ago / shulde eyther be iudged or  
els condempned. for he hath his  
iudge, lyke as al other haue / whi  
che haue departed frō this lyfe:  
of whome it is not laufull for a-  
ny man to prounounce or gyue sen-  
tence, oneles it be so, þ god hathe  
perauēture reueled it vnto hym.  
Fyrst by wordes, & afterwardes  
by sygnes / for we do onely here  
touche & rebuke þ lyuynge Sa- Satan, which nowe in this tyme (in  
which þ gospell is agayne rysen  
vp by the grace of god, & shineth  
all abrode ) knoweth none other  
a.ii. way

way howe to auenge hym selfe /  
than vnto the scornynge of god,  
and to the rebuke and sclaunder  
of his worde, to take vnto hym  
selfe suche maner disguyled ap-  
parayle/that vnder the name of  
Benno, ( whiche forsothe wolde  
more gladlye haue rested in his  
graue) he myght suffre hym selfe  
with great ordynaunce of golde  
and syluer and with solempne  
and royall pompe to be consecra-  
ted and worshypped for a saynt.  
But the Ire and wrathe of god  
workest this, and bryngeth it to  
passe, that those obstynate and  
blynde tyrauntes and pursuers  
(suche as is the Pope with his  
adheretes) which do not receyue,  
no nor yet can suffre the gospell  
vnto theyr owne saluacyon : are  
compelled to beleue leasynges &  
great errorrs, and the disceytes  
of

The po-  
pe.

of the deuyll, As Paule saythe 2 Thessa.  
vnto theyz greater condempna- secundo.  
cyon. And I do this so moch the  
more gladly, and with more re-  
dy mynde, for that I do knowe  
of a suretie, þ it is nothyng plea-  
saunt nor acceptable to Benno  
(yf it so be that he is a saynt in  
very dede) to be canonised. Lyke  
wyse as it was neuer pleasant  
to any of all þ sayntes that they  
haue ben cōsecrated of þ Pope/  
Howe be it this same thyng ( I  
meane to be canonyzed ) hath  
chaunsed to very fewe of them.  
For these mere Papistical saintz  
haue ben for þ most part of them  
no true chystryans, spesyally for  
this cause, that (as we do se com-  
menly to come to passe) of this  
canonisacyon and consecracyon  
of sayntes, men do tourne them  
selfes from the grace of god and  
a.iii. from

from the fayth & trust in Chyſt:  
& do leane vnto þ merytes & ſuſ-  
frages of ſayntes. And ſo moche  
goodes and ryches is beſtowed  
vpon theyȝ temples, þ the worke  
of charyte towardes our neygh-  
bour is well nere extincte / & that  
the ſayntes are accompted & ta-  
ken in the ſtede of god / and ſto-  
nes & ſtockes in the ſtede of our  
neyghbour / & of the ſayd goodȝ,  
onely ſlowe belyes, & ydell ſwyne  
are fat fedde in the tēples, chur-  
ches, and monaſteryes. Nowe to  
the laufull & very ſayntes, there  
can be nothyngе more plefaunt  
and acceptable: than that pure &  
vncorrupte faythe and lyuely &  
ſtronge charyte do indure & con-  
tynue amō ge men. And for this  
cause god wold þ Moyses ſhuld  
be in ſuſche wyſe buryed, that no  
man ſhuld knowe his graue: leſt  
els

Images.

The bu-  
ryall of  
Moyses.

els he myght happely in þ place  
be worshyped, called vpon, and  
prayed vnto. Yea moxouer he  
dyd not suffice so moche as any  
honoure or worshyp to be gyuen  
vnto god in any certayne place  
appoynted, or by any spirytuall  
name, oneles he had cōmaunded  
it before his owne selfe. For whi-  
che cause also Ezechias dyd breake Ezechias  
ke the brasen serpent into peces,  
albeit that god had cōmaunded  
it to be made: because he dyd per-  
ceyue that þ Jewes wolde there-  
set vp honour vnto god: though  
the false pphetes also dyd often  
tymes crye, that it was done to  
the honour & gloriye of very god,  
euen lykewyse as the Pope with  
his adherentes dothe nowe of  
this Benno. Howe moche lesse  
thā is it to be suffered now these  
dayes, that in the newe testamēt,

a.iii. in

in the clere lyghte of the gospell  
any maner honouryng or woz-  
shypynge of god shuld be sette  
vp of any mans owne wyttes &  
deuocyon, belyde that onely ho-

The true noure and worshyppe whiche he  
honou: hathe comauded in faythe & cha-  
rynge of rytie, with þ oblacyon & offeryng  
god.

þp of euery mans owne selfe, so  
as Paule dothe teche in the. xii.

Chapitre to the Romanes. Syryst  
to begyn at the hyghest, the mat-  
ter went gaylye forwarde, þ that  
Satan was in Misnia adua-  
syd & set þp by Aldryan, (whyles  
he lyued) his owne peculyer and  
specyall mynister and seruaunt/  
For albeit that he was accōpted  
& taken to be of a certayne good  
& comendable lyfe, (as the fame  
goeth of hym). Yet (as all suche  
maner Hypocrytes are wonte to  
be) he was the sorest enemy of all  
men

Aldryan  
the. vi.

men vnto god and his worde/ be  
cause I wyll not speke here, that  
at Bruxelles he suffered þ dou-  
ble murther to be done, and two  
martyrs to be made vnto Chyſt  
and to be taken for very ſayntſ,  
all though he was ygnoraunte Johan &  
therof, and it was ſore agaynt Henry v/  
his wyll. For murther was com tye mar-  
mytted and done, as yf they had

ben than heretykes, which in ve-  
ry dede they were not). For true  
christen men, & thofe in especyall  
whiche haue any admynistracy-  
on in ſpirytual thynges: do ney-  
ther torment nor ſlie any man: but  
they do onely (as Chyſt & Paule  
teacheth) eschewe the companye  
of wycked men, & beware of the.  
And though neyther I oughte  
nor yet can iudge, what maner  
ende he had at his deth: yet this  
doubtles I may iudge, that ex-

a.v.      cept

cepte he dyd amende before that  
he dyd departe from this lyfe, &  
dyd reuoke or repēt hym of such  
murther. And dyd with his hert  
vnfaynedly fauour our gospell:  
it is vndoubted, þ he is not free  
from dampnacyon. This mater  
no doubte of it is handeled in all  
poyntes after þ papistycall ma-  
ner. For lykewyse as in the cou-

John Hus sell of Constance, John Hus, &  
and Hiero Hierome of Prague, those verye  
me of pra: sayntes & martyrs of god, were  
ge. condempned and brente. And on

Thomas the other syde Thomas de Aqui-  
de aquino no the origynall fountayne and  
the foun: spryng of all Heresye, the pesty-  
tayne of lence and ( as his bokes do wyt-  
all heresy. nesse ) þ ouerthower & destroyer  
of the gospell, was canonysed &  
made a saynt. Euen so nowe ( yf  
god be pleaseyd ) our mayster Al-  
drian doth at Bruxelles/ he hath  
brente

Adrian  
the. vi.

brente those very sayntes, John  
and Henry: & nowe on the other  
syde maketh I wotte not what  
of Benio a saynt, nay rather the  
very deuyl. For this is the pecu-  
liare & propre wōke of þ popes/  
they must nedes laboure aboute  
these thyngs, that is to wytte, to  
rydde the very sayntes out of the  
worlde, and to auaice & lyfte vp  
on hyghe counterfayte sayntes/  
to condempne the wōrde of god,  
& to establishe theyr owne doc-  
tryne / & than saye afterwardes,  
that this thyng dothe tourne to  
the honoure and glōrye of god &  
of his saynt, lykewyse as Christ  
dothe saye in the. xvi. chapitre of  
John whan he saythe.

**T**he tyme shall come þ who  
soeuer dothe kyll you, shall  
wene that he dothe honoure and  
ser-

seruyce vnto god . For sothe this  
theyr noyse shuld haue more wox  
Pope Al: thy of sylence / and pope Aldryan  
dryan . with those whiche do so buselye  
promote and set forward the ca-  
nonysacyon of Benno , ought , ( &  
not without great cause ) to be  
hartely aschamed , yf there were  
but euен one lytle sparke of wyl-  
dome lefte in them , for that they  
haue not ben affrayed to put in  
wytyng all those holy maners  
and examples of Benno , and to  
reherse them in the bulle , & open-  
lye to publysshe them vnto the  
hole woxlde , & is to wytte , howe  
Gregory he dyd ioyne hym self to Grego-  
ry the . vii . and toke parte wth hym  
agaynst Henry the . vii . Empe-  
rour / and dyd excommunicate the  
Marchion of Misnia and the  
Emperour also with hym / and  
than afterwardes dyd ronne lyke  
a false

Gregory he dyd ioyne hym self to Grego-  
ry the . vii . and toke parte wth hym  
agaynst Henry the . vii . Empe-  
rour / and dyd excommunicate the  
Marchion of Misnia and the  
Emperour also with hym / and  
than afterwardes dyd ronne lyke  
a false

a false traytour vnto the Pope/  
I wolde haue sayd went in pyl-  
grymage to fulfyll his vowe. O  
hewe worthy and semely a dede  
was this for a knyghte & For he  
ought of ryght to be called not  
onely by þ name of an holy bys-  
shop:but also of an holy knight,  
& he were worthye to be dygged  
vp with golden mattockes and  
spades, that he myght be all to-  
gyther of redde gold. I wyll not  
here reherse nor bryngē forth the  
hystoryes, whiche do effectuallly  
shewe or declare, hewe holelye þ  
Gregorze the. vii. dyd demeane  
hym selfe towards þ Henry þ. viii. Hēry the  
doutles full lyke a traytour and viii.  
a false disceyuoure, yf a man do  
marke well þ fasshyon of hym.  
For he dothe prouoke the sone  
agaynst the father, & deposeth  
hym frō the Emperall dignyte,  
and

and suffered hym at þ last to dye  
excommunicate: and all onely for  
cause of worldly ryches, honour  
and tyzanny / vnto suche maner  
Pope dyd Benno conuey hym  
selfe ( as the bulle doth reporte &  
make boſt of hym) & ſuch a pope  
as this, he cōfyrmed and mayn-  
tayned in his peruersytie & wyc-  
kedneſſe. Neyther was there ſo  
moch wytte in that holy man as  
to perceyue þ the pope dyd wye-  
kedlye and wrongfullly, whiche  
dyd ſtyre vp the ſōne agaynst þ  
father, to whome god had com-  
maunded obedyence and honoure  
to be gyuen. But he is ſo despe-  
ratly blynde, that he dothe ioyne  
hym ſelfe vnto the pope, & dothe  
mayntayne & defende his parte,  
and togyther with hym doth ex-  
cōmunicate the Emperoure and  
þ Marchion: where as he ought  
euēn

euен with the feopardye of his  
owne lyfe to haue cryed agaynst  
the pope, and to resyste and with-  
stande hym / I wyll not ( I saye )  
make rehersal of those thynges. Thempes  
And let vs graunte, that Henry rout Hen-  
had an vniust cause, & the Pope ry.  
a righteous cause, ( which thing  
for all that the hystoryes do de-  
nye: ) yet doubtles this thyng  
can not be denyed, þ Ceasar em-  
brasyd the faythe, whiche is ac-  
cordyng to the worde of god .  
But ( as I haue sayd ) al this bu-  
synesse was onely for cause of  
money and ryches besydes this  
for honour and tyrannyes sake /  
for whiche thynges hethen men  
are wonte to stryue among them  
selfes / here in this thyng ( I say )  
the pope dyd not Euāgelycally .  
For els he ought not to haue re-  
systed that euyll, but to haue let  
that

that thynge go which wolde not  
contynewe as Christ doth open-  
ly teache in y. v. chapitre of Ma-  
thewe. yea more ouer all though  
thumperour had done any thing  
also agaynst the worde of god /  
yet for all that the Pope oughte  
to haue suffered / and as beyng  
the faythfull vycare of Chyoste  
his lord, he ought rathet to haue  
suffered dethe in the cause . But  
here the Pope not onely dyd re-  
syst euyll, and dyd reuenge hym  
selfe : but also he dyd moch euyll  
and moche iniurye and vexacy-  
ons to his aduersary . For he dyd  
shede so moche blode, & he brou-  
ghte in so moche discorde and de-  
bate: that a man wolde euen ab-  
horre to rede of it . And yet dyd  
The Po: he not cease nor take vp so, vn-  
pys dede. tyll he dyd spoyle the Emperour  
of his auctorite/dyd spoyle hym  
and

and depryue hym of his Empyre, and of all his frendes, & also of all his honour / fynally of his body and lyfe, yea and (as moche as in hym was to do) also of his soule. And with suche a Pope doth that holy man Benno conspire, whiche god wotte hath declared the gospell euен with doynge of miracles also. These are those excellent & noble vertues, for whiche he was iudged worthy to be dygged vp out of the grounde w golden spades, pudent to thentent that we also shulde lerne by his examples to kepe the gospell after the same fasshyon. And veryly I do suppose that this was the myracle & vertue of Benio, which dyd most moue and styrre the see of Rome, and whiche was principally accepted of it. For had not this ben

b.i. per-

aduēture he shuld haue lyen yet  
styll a great whyle in þ grounde.  
For who soeuer can worke suchē  
a myracle that he can proue, and  
promote or sette forwarde the ry-  
ches, the pompe, the auctorytie, &  
the honours of the see of Rome,  
that man alone dothe more than  
yf he dyd rayse vp. x. deade men,  
yea & that though all the worlde  
in the meane season shulde per-  
ryf she togyther with body, and  
soule, substaunce and honoure.  
But thou Benno a pleasaunt hy-  
pocryte unto þ Pope, howe gay-  
ly well hast thou deserued to be  
canonyzed: which couldest fynde  
in thyne hert to be partener with  
the Pope of so many horryble &  
abhomynable synnes agaynst þ  
gospell / and all cōmon reason:  
and to charge & burthayne thy  
selfe with them. But verely ( as

I do

I do suppose ) these vertues of  
Benno are but fayned & forged  
of the Misnianes to flatter the  
Pope with all, and to moue and  
styre hym to consecrate and ca-  
nonysse hym a saynte : because  
they knowe well, that the Pope  
hath not a lytle delectacion and  
pleasure in suche maner tycke- The ambi-  
lynge/ and is not a lytle gladde, cyon and  
whan he hereth suche maner so- vayne gfo-  
ges to be songen vnto hym. And ryousnesse  
for this cause therfore they dyd of þ pope.  
forthwith euен at þ begynnyng  
laye these vertues forthe before,  
all myracles : that by that mea-  
nes the Pope myght be taken &  
made fonde/ and that all those o-  
ther vertues & myracles beyng  
els vnparsyte, feble and of none  
efficacite or strength in compary-  
son of those myracles of þ Mis-  
niās(alas for very shame) shuld  
b.it. be

be þ more acceptable vnto hym.  
Nowe yf it be so þ they do worke  
with lyes & false disceytes: who  
can from hensforth doubte, that  
the canonisacyon of this Benno  
is a mere disceyte of the deuyll?  
so that nowe not Benno, but the  
deuyll hym selfe vnder the name  
of Benno dothe suffre hym selfe  
to be extolled and magnifyed as  
a saynt. And yf these thynges be  
true & vnfayned: this one thyng  
I may boldly saye and affyrmie,  
that Benno, yf he dyed hauynge  
knowlege hereof, and dyd not re-  
pente hym and be sorrye for this  
synfull dede, was vndoubtedlye  
cast downe hedlonge into helle.  
For the gospell muste nedes be  
truely, exactly, & perfectly, kepte  
and fulfylled. For Chryst sayth,  
who soeuer shall breake one of  
these leaste commaundementes:

The gos-  
pel is to be  
obserued &  
kepte.

he

he shalbe called leaste in þ kyng= Math.v.  
dome of heupns.

**W**hat maner thyng than do  
those Misnianes cōsecra-  
te to vs for a saynt? doubtles a  
stronge and an erraunte thefe, &  
a bloode sheder / the cause of all  
the calamyties and myseryes of  
all Germanie / the enemye of the  
gospel, the felowe of Antichrist/  
to whome he dyd conueye hym  
selfe, and was made parte taker  
of his impietie and wyckednes.  
And this thyng may euydently  
be gathered of the hyghe and ex-  
cedyng great boste, whiche is  
made in the bulle of our mayster  
Adryan, of that excellent vertue, The bulle  
and holynesse, whiche dyd shyne of master  
in Benno/what other thyng I Adryan.  
beseche you is meant by these  
wordes/we do cōsecrate hym for  
b.iii. a saynt

a saynt, whiche lyued contrary to  
the rule of þ gospell, what other  
thyngē ( I saye ) is this, than to  
saye: We M̄isianes are peuis-  
she, and vtterlye madde, whiche  
beyng distracte and besyde our  
selfes do not considre nor marke  
what is the very gospell selfe, or  
what is repugnaunt to the gos-  
pell / and whiche do make that  
thyng holy whiche we do prayse/  
and which do boste hym for this  
cause, that he dyd lyue & demeā-  
ne hym selfe contrary to the gos-  
pell ? But thus shall our woode  
prelates stumble and fall: which  
do persecute the wozde of god. A  
lyke thyng and of the sanie sorte  
is that noble and delycate myra-  
cle, whiche also is bosted in that  
excellent and goodly bulle, not  
without the great wyckednesse &  
shame of Benno / & not of Benno  
alone,

alone, but also of all them, which  
do make hym a saynt. For the  
bulle dothe boste, howe boldly &  
manfully Benno, for worldly ry-  
ches sake, dyd rydde the Mar-  
chion of Misnia out of þ world, The Mar-  
chion of  
Misnia.  
whiche had gyuen hym a buffet/ and that same day tweluemonth  
after þ he was slayne, lykewyse  
as he had also before manased &  
thretened hym, that he wolde do.  
Here(god wotte) Beno dyd well  
interprete that place of the gos-  
pell, and also expresse it in his ly-  
uyng, where Chyfst dothe saye:  
do good vnto them that are noy-  
ous vnto you, and pray for them  
whiche do defame & pursue you.

**B**ut cōtrarywyse i this bulle  
thou seest, that Chyfst dothe  
with myracles confirme and for-  
tifye cleane contrary thynges to  
b.iii. this

this doctrine, and with wordes  
dothe teache to suffre, and after-  
warde with myracles doth com-  
pell the contrary, to be done. O  
worshypfull bulle, O goodly ca-  
nonysers / whan wyll you ones  
be asshamed? but the bulle nos

The impi contented so, nor thynkyng  
etie & blasynough that it doth extolle such  
phemye of a blasphemye for a myracle, pro-  
the bulle. cedeth further forthe also / & ma-  
keth of Benno a god, whan it  
sayth: hereof it may easly be per-  
ceyued, that diuyne power was  
comunycated to that godlye man.  
Almyghtye god ponysshe you, &  
forfende this, you most vngracy-  
ous & wretched blasphemours /  
For here by these wordes they  
wyll that the sayntes do worke  
myracles for them selfs, and not  
Chyfst alone, so as it is redde in  
the.lxxi.psalme, where it is sayd,  
whis

whiche onely dothe wōke great  
wonders.

**B**ut go to nowe, let vs graūt  
here agayne, that this grose  
and excedyng great lye was for-  
ged & ymagyned of good Beno,  
to thentent to bowe and supple  
the mynde of þ Pope, & to tendre  
his herte. For þ holy see of Roime  
is more moued and styrred, and  
taketh more delectacyon & plea-  
sure vñ pynces be in any place  
euyll entreated & Sharpely han-  
deled, whan they haue ben bolde  
to laye hande vpon spirytuall  
goodes: than vñ the hole worlde  
were made holye. And therfore  
they haue also heaped togyther,  
and repeted in so many legedes  
and examples and bokes those  
thinges, whiche dyd appertayne  
vnto this matter: to thentente  
b.v. doubt-

doubtles, that they myghte purchase and gette vnto them selfe plenty of goodes and pleasures in this worlde / & that they shuld not be constrainyd to obserue & kepe or fulfyll the gospell . And yf this thyng be true : than ( I saye ) this agayne that Benno is none other wyse a saint, than are

Annas. Annas & Cayphas : oneles per-  
Layphas. aduenture he toke repentaunce a-  
fore his dethe for his lyfe afore  
ledde / And they do not a lytle dis-  
honoure and shame to Benno :  
whiche do boste and openly rea-  
porte suche dedes of hym. for yf  
those thyngs be true, whiche they  
do carpe about and boste in the  
bulle : than is Benno one of the  
deuylls sayntes. And yf they be  
but fayned thinges : than are  
they with theyz consecracyon &  
canonisacyon all togyther mo-  
ued

ued and styred and ruled by the  
deuyll. For where it may be pro-  
ued, that any man hath not lyued  
accordyng to the rule and doc-  
tryne of the scripture: without  
doubt that man can not be holy,  
neyther oughte he of ryght to be  
consecrated and canonsed for a  
saynt / no thoughe he dyd rayse  
up all deed men, and dyd worke  
all maner myracles. The gospel  
is more mighty & of more strenght  
to condempne a man, than any  
maner sygnes and myracles are  
to make hym a saynt. For þe gos-  
pell can nether erre ne lye: but  
myracles do often tymes decep-  
ue, as Paule hath shewed unto Suspecte  
vs, wytnessyng that Antichrist myracles.  
shulde worke with false contre-  
fayte myracles, that he myghte  
also begyle euен the verye electe  
persones / and as Mōyses also  
dothe

The gos-  
pell.

doth wryte in the. xiij. chapitre of  
Deuteronomium, þ no credence  
shuld be gyuen to miracles, whā  
the thynges semeth to be agaynst  
the wozde of god. For myracles  
ought to serue the wozde, and to  
folowe it: & not to go before it, &  
to do preiudyce vnto it/wherfore  
it is necessary and must nedes be  
that eyther the doctrine of Beno  
be approued, or els that his my-  
racles, be of no wayght nor va-  
lue, as it is wrytten in the laste  
chapytre of Mathew. Confir-  
myng the wozde þ they preached  
with sygnes & myracles folow-  
ynge / he saythe not with myra-  
cles goynge before, or els myra-  
cles apperyng wout any wozde.  
And moche lyke vnto these thin-  
ges, is that also, where it is said,  
that Beno many yeres ago euuen  
after his dethe, dyd for tempo-  
rall

Myracles  
to be pro-  
ued.

tall goodes sake ponisse Wyl- wyllyam  
lyam Marchion / þ is to wytte the Mar-  
beynge moued at the peticyon chion of  
and prayer of a certayne may- Misnia.  
ter or prouost, dyd stryke out the  
Marchions iye (as for the most  
parte holye are wonte to be go-  
uernours of churches collegy-  
ate). For these noble prelates do  
all that euer maye be done for  
moneys sake, and for cause of  
ambicyon . This they ambicy-  
on they wyll to be confyrmēd &  
establiſhed euēn of the sayn-  
tes, that be departed out of this  
worlde. But this example came  
from the deuyll, as sure as god  
lyueth in heuen. For so that vn-  
cleane spirite is wonte to worke,  
and to do his busynesse by vysy-  
ons of deed folke, that he my- <sup>Wysyone</sup>  
ghte make men madde, and to of deade  
make them affrayed . This is men.

vn-

undoubted, & of a very suretye,  
that patryarches and kynges in  
the elde testament dyd somtyme  
fyght and handle weapons: but  
that was onely for the wozde of  
god, & for his peoples cause, by  
the testymony of scrypture. But  
it pleaseth our lordes of Misnia  
& the blynde see of Rome, to call  
all that myracles, what soeuer  
doth fortifye & mayntayne tem-  
porall honoures and ryches/yea  
moreouer I do thike this thyng  
also in a maner to be but a for-  
ged & fayned thyng, (lykewyse  
as al the myracles are well nere,  
which are rehersed in all þ bulle)  
that the Pope with the Misnia-  
nes by suche maner leasynges &  
erroure wolde put good Benno  
to martyrdome, that not onelye  
they myght haue a confessour of  
martyr. Benno, but also a marty. For yf  
he

he was a good & vertuous man,  
it is vndoubted that they do put  
hym vnto greater punischemēt,  
than euer was any martȳ put  
vnto. For with what contumely  
& rebuke coulde he be more foule  
blotted & stayned, than this that  
he is sayde to haue lyued other-  
wyse than the gospell dothe tea-  
che / and that those vysyons are  
ascrybed vnto hym, whiche euen  
the deuyll hym selfe is wonte to  
handle? Howe moche more wyl-  
dome than shuld it haue ben for  
you, O you worshypfull Misni-  
anes, to haue kepte you styll at  
home with your Benno & suche  
maner myracles? And I wolde  
couſayle you, and aduertyſe you  
to be more ware and more wyſe  
hereafter, and not to contynewe  
& holde on with ouer many ſuche  
folysſhe and peuyſſhe thynges  
to

to dyshonoure & blasphemē god.  
For here you do se, þ þoure bō-  
tynge, eyther is but forged and  
vntrue: or els doubtles þ Benno  
is dampned. And yf it be so, that  
you do holde on with obstynate  
myndes to ronne hedlonge, and  
to mayntayne and defende your  
lyes, or so open & manyfeste vyz-  
ces of Benno: than am I inno-  
cent from your bloode, and from  
the bloode of all thosē, whiche do  
take parte with you. It myghte  
seme þ you haue hytherto moc-  
ked ynough & moxe thā ynough/  
and that it is tymē ones to take  
vp with suchē thynges. And the  
other miracles are so bayne, and  
so nothing worthe and very try-  
sles: that the thyngē is worthye  
to be petyed because I wyll not  
speake here, that blynde men are  
soone and easely begyled, & they  
whiche

whiche are redy to tell and here  
lyes. For who I pray you wolde  
not laugh at this, that the belles  
which were halowed of Benno,  
do dryue away tempestes of we-  
ther: as who shulde saye þ other  
belles coulde not do the same, or  
as though the deuyll, whiche  
coniured into a glasse doth suffre  
hym selfe to be sent awaie agay-  
ne, coulde not brynge in, & chase  
awaie a tempest, that so by the  
permisson & sufferaunce of god  
he may deceyue wretched men.  
For yf euery thynge þ is rare,  
ought the same forthwith to be a  
myracle comen from heuen: than  
shulde there neuer any false my-  
racle be done any where. Of whi-  
che sorte is this also, that Beno  
went beyonde Albi, & was sene  
in this place & that place, bothe  
at one tyme. Who knoweth, I  
c. i. praye

pray you whether this were Be-  
no, or els some deuyll: For howe  
many tymes hathe the deuyll  
played suche prankes: For howe  
harde a thyng, or howe great a  
maystrye shall it be, thynke you,

The pyn to the deuyll, whiche is prynce of  
ce of this this worlde, to make feble, or to  
worlde. bewytch any man þ is his owne  
all redye throughe vnbelefe in  
Chyſt, and afterward to bydde  
and comande hym to be ledde  
vnto some saynte, wher he may  
be deluyuered and rydde from his  
dyſease or euyll: And than this  
thyng streyght wayes shall be  
ascrybed god wotte, vnto þ sait.  
But O good lord, howe vncir-  
cumspectelye & vnwyſely do we  
al thinges: Howe rashely & vn-  
aduysedly do we ronne on forthe  
as it were certayne blynde men:  
Howe pyteoualye dyd the deuyll  
deceyue

Deceyue saynte Gregorye in his Saynte  
Dyaloges? For there is in euery Gregorij.  
place so moche plentye of suche  
maner iuggelyng castes and de-  
ceytes, whiche he hath exercysed,  
& yet doth exercysle, that I coulde  
of them make tenne other suche  
sayntes, as Beno is/who agayne  
can sufficyently proue, that the  
holye fountayne was broughte  
forth by Benno: sauyng onely  
that the comon oppynyon goeth  
so aboute of it? For a man may  
fynde many lyke thyngs/ the na-  
ture and origynall cause wherof  
is straunge and vñknowen / of  
which sorte there are many thin-  
ges at Roine. Briesly, who so-  
uer wyll descriybe and ymagine  
þ good lyfe of an holy bysshop:  
He ought of necessyte to bryng  
forth the wordes and doctryne, Sygnes  
of true ho-  
lynesse.  
wherin he was excellēt. And also  
c.ii. faythe,

faythe, charyte and the crosse of  
persecucion whiche was layde  
vpō his backe for his doctrynes  
sake. These thynges onely are  
the true tokens of an holy man/  
But nowe this bulle saythe in  
dede, that Benno dyd preache:  
but what he dyd preache, or what  
he dyd utterly beleue, it maketh  
no mencyon at all / neyther is  
there so moche as any mencyon  
at al made of charyte, and of the  
crosse/onely it speketh of his ce-  
remonyes, & howe that in great  
angre he ranne away & afflycted  
and vexed certayne men for the  
goodes of the churche. Belsydes  
this there is carryed aboute tales  
of certayne spirates and phanta-  
syes or ymagynacions of vncer-  
tayne and fayned myracles, whi-  
che shulde nede moche more pro-  
bacion, whether they dyd chauice  
accoz-

accordynglye and verely or not,  
than this, whether Benno be a  
saynte or not. But this thyng  
myght easly be perswaded vnto  
me, that Benno in dede was a  
good man, but yet was in many  
thyngs seduced and deceyued of  
the Rose: and yet neuerthelesse Benno se  
at the laste through the vnme-  
dused and  
furiable mercy of god was sauued begyled.  
in lyke maner as it hathe chaun-  
sed to Bernarde, & to very many  
other electe & chosen persones.  
But that he dyd suche myracles,  
or wrought suche folyssh he won-  
ders as the bulle doth assygne &  
ascrybe vnto hym: I suppose no  
man shall proue / or at the leaste  
wyse yf he can proue it: tha they  
do make Benno the chylde of  
dampnacyon, and heire of helle/  
for as moche as his lyfe is cleane  
repugnaunt and contrary to the  
c.iii. gospell.

gospell. Wherfore, as for my  
parte, I wolde gyue counsayle,  
þ no man shulde be any whytte  
moued or styrred with this con-  
secracyon or canonysacyon: but  
rather that good Benno shulde  
be lefste quyete and in rest to the  
iudgement of god, which aboue  
dothe knowe what is done with  
Benno, and what condycyon &  
state he is in/ For these my racles  
do proue nothyng at all. More  
ouer euен his very doctryne also  
semeth to haue ben cleane repug-  
naunt & contrary to faythe, cha-  
rtyie, and the crosse / what neded  
than this so great canonisacyon  
of hym: syth it forceth lytle, whe-  
ther he be made a saynte or not.  
For every man may be a chyisten  
man, & sauued, all though he neyther  
Benno, neyther yet any other man  
were made a saynt: (to passe ouer  
and

and speake no wordē here that it  
can not be, but þ lucre is soughte  
here in this thynge. Iaste of all,  
yf it be so, that for all these thyn-  
ges whiche we haue hytherto re-  
cyted, yet thou arte not perswad-  
ed good louyngē reader: at the  
least wyse the very bulle it selfe,  
(yf I be not begyled) wyll per-  
swade the, in whiche the Pope  
hym selfe doth confessē & graūte,  
that he hym selfe with his adhe-  
rentes dyd make theyr prayers  
vnto god, þ he wolde not suffre  
them to erre in this busynesse.  
Here I beseche, se and consydre  
thyne owne selfe, howe the pope  
dothe lye vnto vs: and howe ~~The~~ <sup>The</sup> false  
throughe ouermoche desyre and lye of the  
study to begyle other me he doth pope.  
begyle his owne selfe. For yf he  
do pray, that god wyll not suffre  
hym to erre in declarynge & pu-  
c. llii. blys-

blyssing of Beno to be a saynt:  
Howe can he, I beseche you, be  
assured and out of doubt? Howe  
can he pue, that his prayer was  
herde, and his peticyon graun-  
ted? What aungell dyd appere  
to hym, & shewe hym this thyng,  
that he myghte be assured of it?  
But some suche thyngē it muste  
nedes haue ben, seynge that he  
dothe here prescrybe a newe ar-  
ticle of the fayth: which thyngē  
to do, is as lauffull to hym, & as  
moche auctorite he hathe to do  
it, as I haue to comande heuen  
and þonne. On the other syde  
agayne, whan he reporteth and  
recyteth so ofte, that by the my-  
racles he was certyfyed and as-  
sured of his holynes: wherfore  
I praye you dothe he aske coun-  
sayle of god, concernynge that  
thyngē, wherof he was all redye  
assu-

assured? doste thou not thyneke,  
that this is to tempte god, and  
to scorne hym: whan thou doste  
aske & desyre to knowe a thyng,  
which thou haste perfyte know-  
lege of all redy? But after this  
fasshyon and maner the deuyll  
is wonte to shame hym selfe/ for  
lyes can not agre nor stande to-  
gyther, but they muste nedes al-  
wayes impugne theym selfes.

Lykewyse as this our pope, whi  
che whā he goeth about to worke  
most holylye and wytely, calleth  
vpon god, and desyreteth to be cer-  
tifyed: and in so doyng sheweth  
hym selfe to be in doubt and vn-  
assured, where as yet before he  
hath concluded it to be certayne  
and vndoubted, & also wylleth it  
to be taken for vndoubted / no-  
thyng pceyuyng nor markyng,  
that whyles he prayeth & desy-

The incō  
stancye of  
the Pope.

c.v.      reth

reth to be certysyed, he dothe ac-  
knowlege and confesse hym selfe  
to be vnassured and in doubt. It  
is therfore certayne & vndoub-  
ted that he dothe lye, eyther whā  
he doth praye, or̄ els at the leaste  
whan he dothe make his saynt.  
And he lyeth loude and with full  
mouthe, as the comen sayeng is/  
for̄ he dothe but onelye make a  
countenaunce and semblaunce of  
prayer: and in verye dede dothe  
mocke and scorne god. Howe be  
it in that he doth praye as vncer-  
tayne, he prayeth truthe. But a-  
gayne on the other syde he lyeth  
whan he saythe that he is certys-  
fyed & assured by myracles. For̄  
alsmoche than as this matter is  
handeled and done by mete de-  
ceytes and lyes / by blyndyng of  
mennes iyes, and subtylte: it re-  
mayneth, that thou, who soever  
thou

thou art, do beware of this newe  
Idole, whiche usurpeth & taketh  
vpon hym the name of Benno/  
whome yf thou wylte not cōfesse  
and acknowlege for a saynte, at  
the leaste wyse let it greue the, þ  
we do comenlye so folysche and  
so chyldyschely abuse deed men, we abuse  
that by them we do caste downe deed men.  
hedlonge the wretched kynde of  
men into myschiefe / what shall  
Benno do, yf we do vse his bones  
and his relyques to Idolatrye,  
for cause to wrast out money frō  
men, to þ destruccyon of so many  
soules: wherfore as concerning  
these thyngs, let this suffyce that  
hathe ben spoken hereto of vs.

Nowe let vs speke of the verye  
ryght and true canonysacyon, &  
whiche is the sure, vndoubted, &  
holosome consecracyon and ma-  
kyng of a saynte. Fyrst of all it  
is

is to be consydered and marked,  
that the scripture doth make but  
small mencyon, or els none at all  
Sayntes any where of sayntes þ are in he-  
in þ scryp: uen: but onely of those sayntes &  
ture. holy men that are conuersaunt &  
abydynge here in erthe, as saynt  
Paule doth wryte to the Roma-  
nes in þ.xii. chapytre. Gyue pte  
of your goodes to releue the ne-  
cessytie & nede of sayntes. And in  
the. vi. chapytre. of þ fyrist epystle  
to Timothe. þf she shall haue  
wasshed the fete of sayntes.

**A**nd to make an ende i fewe  
wordes, Paule in all his e-  
pistles calleth them sayntes, vn-  
to whome he wryteth shewyngs  
þ euery chysten man in his lyfe  
is a saynt. But the Papistes do  
knowe no saynte sauynge onely  
those whiche are in heuen: and  
whome

whome they do dayly sette in he-  
uen: and for this cause doubtles  
they do not vnderstāde the scryp-  
tures, and do depyse and haue in  
contempte all the verye sayntes  
of god. yf than we wyll make  
our lyfe to agree with the rule of  
the scrypature: we ought to bryng  
awaye our selfes from þ sayntes  
whiche are in heuen, & to tourne  
our selfes vnto them that are in  
erthe / we oughte to extolle these  
sayntes, and these we oughte to  
honoure. This thyng, no doubt  
of it, is pleasaunte and accepta-  
ble vnto god, whiche hathe also  
cōmaunded the same. For as cō-  
cernyng them that are depar-  
ted out of this worlde, he hathe  
gyuen vs no commaundement  
at all: wherfore it is not accep-  
table nor pleasaunte vnto hym,  
what soever it be, that we do be-  
Idolatry  
stowe

stowe vpon them / For this ma-  
ner Idciatrye hathe ben inuen-  
ted of men, because this thyng  
dothe bryng in some lucre / as  
other men before me haue sufficy-  
ently declared, and haue largely  
treated of all this matter. For  
hytherto I haue wrytten no spe-  
cyall thyng as yet of the vene-  
racyon of sayntes, (which thyng  
also certayne of my bok̄ do wyt-  
nesse ) all though he it be imputed  
to me, and layed to my charge,  
as though I had ben þ authour  
and fyrst begynner. And who so-  
euer hath ben the authour by the  
pleasure & wyll of god, of a sure-  
tye he dothe not myslie nor dis-  
please me, neyther dothe it greue  
me to beare pte of another mans  
dishonoure and rebuke/ to passe  
ouer in the meane season, that I  
do not coueyte to chalenge ano-  
ther

ther mans wrytynges for myne,  
but I do acknowlege(as ryghte  
is) þ god dothe also worke some  
thyng by other men, because I  
wyll not seme to do þ busynes of  
þ gospel, all my selfe alone. It is  
euydente therfore, howe many  
thynges, and howe great coste &  
labour is necessarely required to  
the makynge of sayntes as tou-  
chyng their bodyes: & agayne  
on the other syde howe easye and  
howe redy a thyng that true wor-  
shippynge of sayntes is/which is  
spirytuall, þ is to wytte suche as mēcyoned  
Paule doth wryte to the Roma- in the sciti-  
nes in the. xv. Chapytre. whan pture.  
he saythe.

Gyue parte of your goodes to  
the necessyte of sayntes / & agay-  
ne preuente eche one of you ano-  
ther with honoure / agayne lette  
euery man esteime another man  
at

The ho-  
nour and  
worshyp-  
pyng of  
sayntes ,

at more than he dothe esteme his  
owne selfe.

**T**his onely is to worshyppe  
sayntes duely to þ glorie &  
honoure of god. For in al moche  
as we are þ temples of god, euery  
man ought to submyt hym selfe  
to his neyghboure, and to wor-  
shyppe god in that temple/to gyue  
place vnto hym / to loue hym/to  
deale kyndly and louyngly with  
hym/and yf he may at any tyme,  
to prouoke hym vnto better thin-  
ges. Nowe these thyngs are not  
done (I suppose) with shouelles  
or spades couered with syluer,  
nor yet w gylte rakes. And wold  
god those men whiche do conse-  
crate and canonyse Benno with  
the other sayntz, wold here gyue  
eare vnto me, & wold suffre them  
selfes to be monished with these  
woordes:

wordes: Tell me who knoweth,  
whether these thynges be true or  
not? Doubtles this thyng can  
not be denied, that al that costly  
ordenaunce, and all that expence,  
and all that labour with the ho-  
noure and veneracyon, & brefely  
what soever such maner thyng  
shall be bestowed in Misnia, is  
neyther so wel bestowed nor is so  
acceptable vnto god: as it shuld  
be yf any man dyd gyue vnto a  
poore chyisten man a dyner or a  
garmet. Ye þ thyng is rather vn-  
pleasaunte vnto almyghty god  
& is honouryng of the deuyll:  
and this thyng is spirytuallye  
acceptable to god, and hatefull  
to the deuyll. For god hath com-  
maunded this thinge, and the o-  
ther thyng he dothe not knowe  
at all. Howe many thousandes  
of ducates, dost thou suppose or  
d. i. thynke,

thynke, that Benno hathe coste,  
besydes that he shal cost in tymie  
to come: with whiche (beynge  
cast awaye euery one of them be-  
fore god, not without his great  
indygnacion & angre) so many  
very sayntes myghte haue ben  
holpen and fedde/doste thou not  
suppose, that god with his aun-  
gels wyll tourne them selfes vnto  
that place, where some good  
man the same day had pyticie and  
compassyon of some chyisten man  
beynge in necessytie or afflyccyō:  
and wyll leaue Misnia behynde  
theyz backe, where Benno is tour-  
mented and afflycted: I wolde  
haue sayd is made a saynt: whā  
shall we ones begyn to be wyse?  
Howe often tymes shall we nedē  
to repeate one thynge: why doste  
thou not euēn by comen reason  
lerne, whether it is better to do  
almytes

A folyshe  
and dyfor-  
dred liberta-  
lytie.

almes vpon poore sayntes that  
are a lyue: or els vpon this, that  
some man that deed is myght be  
made a saynte, whiche hathe no  
nede at all of suche humanytie &  
kyndnes: And yf it be better and  
more profytale: to bestowe it  
vpon poore lyuynge creatures:  
why are we suche nygardenes & so  
scase in layeng forth of our mo-  
ney here in this thyng: and so  
prodigal & lauysche in the other  
thyng: But certaynely the iud-  
gements of god are vpryght &  
ryghtuous/that is to wytte, that  
where it dothe greue vs to be-  
stowe tenne florence frelye & for-  
nought vpon the very sayntes,  
which thyng shulde be most ac-  
ceptable and pleasaunte to god:  
that there the deuyll shuld make  
vs so madde with the spiryte of  
Gedynes, and shulde so handell

D.ii. vs

vs that we do not doubt waste-  
fullye to bestowe golden spades  
and rakes, yea and otherwhyles  
a thousande florēnes vpon deed  
mennes bones, and belydes this  
to seche and purchase vnto our  
selfes al kynde and maner of ca-  
lamytie and indygnacyon. But  
wretches haue neyther delyte to  
here these thynges, neyther to be  
leue the. But be it so/ yet doubt-  
les it can not be auoyded, but þ  
we must nedes ones here & haue  
experyence of it: though we do  
neuer so moche put of from mo-  
rowe to morowe / We do seche  
shame, and therfore we shal also  
fynde shame and rebuke, whiche  
verlype is euē nowe at hande.  
Belydes this ( to adde this also)  
though those thynges also were  
true, whiche are reported of the  
sygnes and myracles of Benno,  
and

and that the sayd myracles were  
of effecte & wrought of god hym  
selfe by Beno, though these my-  
racles ( I saye ) were wroughte  
euener for the gospell sake, so as  
Chyfst dothe promyse in the last  
chapitre of Marke: ( which thige  
in very dede can neuer be poved )  
yet for all that, we oughte not so  
folyschely, so rasshely, nor with  
so madde a begynnnyng to leape  
forthe so hastelye to consecrate &  
canonyse sayntes. For such ma-  
ner sygnes & myracles though  
they do neuer so moche declare  
the holynesse of a mannes lyfe /  
before the workyng of them :  
yet can they not assure vs & put  
vs out of doubt, whether þ same  
man dyd cōtynewe stedfast and  
holye also in his deth or els not. The iud-  
gements of god are hydde & vtterlye of god.  
For as moche as the iudgemen-  
tes of god are gementes

D.iii. merc

meruaylous and dzedefull / for  
he hym selfe sayth in the. vii. cha-  
pytre of Mathewe.

Many men shall saye to me,  
lorde haue we not in thy name  
caste forthe deuylles & wrought  
many myzaclas? And than I  
shall answere vnto theym. Go  
from me you workers of in-  
quitie.

**T**hese forsooth are farre grea-  
ter & more sure & vndoub-  
ted myzacles, than are those, whi-  
che Benno hathe wrought / and  
Chryste also dothe acknowle-  
ge them: yet for all that he doth cō-  
dempne the persones by whome  
they were wrought. To the same  
effecte and purpose. Moyses al-  
so dothe wryte in the. xiii. chappy-  
pytre of Deuteronomium, that  
god dothe permytte and suffre  
my-

myracles to be wrought by false  
prophetes, to thentent to tempte  
and proue his people. Wherfore <sup>False pro</sup>  
it maketh nothyng to the pur-<sup>phetes.</sup>  
pose, though any saynt do worke  
myracles after his deathe at his  
graue / For who knoweth whe-  
ther god doth proue vs and trye  
our faythe by those myracles, þ  
holy man i the meane season be-  
yng condempned at the tyme of  
his deth. Lykewyse as were the  
false prophetes in theyr lyfe tyme.  
But in especyall this is a sus-  
pecte thyng, whan those my-  
racles are wroughte to thende,  
that throughe theym holye lyfe  
indeed may be commended: but  
not that the faythe and worde of  
god maye be confymed. And  
suche for the moost parte are  
all the myracles of this Benno,  
of which there is nothyng that

d.iii. doth

dothe appertayne to the confus<sup>i</sup>  
macyon of the w<sup>o</sup>rd of god, but  
onelye to his ceremonyes, his  
prayours / to þ gloures & bostes  
of the churche of þ Misnianes/  
and fynally to the pompes and  
auctorite & power of the church  
of Rome/ Do you not thynke it  
to be an excellente myzacle, that

Balaam. Balaam ( as it is w<sup>r</sup>ytten in the.  
xxiiii.chappytre of Numeri) whe-  
ther he wolde or not was cōpel-  
led to preache the w<sup>o</sup>rde of god,  
and to blysse the chyldren of Is-  
raell : Was it not also a mer-  
. Regū. p uayle that Saul dyd prophecye  
Saul. amonge the prophetes : dothe it  
folowe therfore, that they muste  
nedes be sayntes : yf the holye  
ghoste dyd speake or dyd worke  
suche maner thynges by them :  
Wherfore before thextreme iud-  
gement no mā ought of chyisten  
men

men to be iudged & called a fait,  
as saynte Paule dothe teache in  
the.iii.chapitre of the fyrist epis-  
tell to the Corinthianes whan  
he saythe.

**D**o not iudge any thyngē be-  
fore the tyme vntyll þe lordē shal  
come, whiche shall bryngē to ly-  
ghte the thyngē that are hydde  
in darkenes.

**S**piritually lyth we do know  
that Chryſt and Paule haue  
prophecyed before, that in these  
laste dayes so goodly & so gaye  
painted myracles shuld be done,  
that euē the verye electe & cho-  
ſen persones, yf it were poſſyble,  
ſhulde be begyled. Nothyngē  
dothe lette, but that we may of a <sup>we ought</sup> ſymply and a playne mynde ac- <sup>to haue</sup> <sup>good oþy</sup>  
compt them for ſayntes, & iudge nyon of  
of the as one chryſten mā ought ſayntes.

D. v. 50

to thynke and iudge of ano-  
ther chrysten man: But it is in  
no wyse to be receyued or suffe-  
red, that we wyll be as sure of  
it as of an artycle of the faythe  
and hange vpon it, so as the  
pope tyrannously with his Ben-  
no dothe requyze: sauynge one-  
ly peraduenture of those whome  
god in scripture hathe decla-  
red and pronounsed to be sayn-  
tes / of whiche sorte are the pa-  
tryarkes, the prophetes, the a-  
postelles, and the dyscyples. I  
do with a good wyll beleue, that  
Elysabeth whiche was buryed  
at Magbrughe is a saynte. I  
beleue the very same also of Au-  
gustyne, of Hierome, of Ambro-  
brose, of Bernarde, & of Fraun-  
cyske: but yet so that I wyll not  
leane and grounde vpon this be-  
lefe,

lefe, and defende it to the dethe.  
For the certentie and the groun-  
dewarke of our faythe oughte  
to be fetched at the scrypture,  
and to be taken out of it. And  
excepte it be expressyd i the scryp-  
ture: neyther y Pope, no nor yet  
any Aungelles haue any power  
to make so moche as onelye one  
artycle of the faythe. But hy-  
therto we haue spoken suffycy-  
entlye agaynst the deuylysshe  
worke: Nowe it remayneth to  
speake somwhat besydes, aga-  
ynst the deuylysshe wordes / to  
thentente that the sayde worke  
may be sette forthe to the comen  
people as it were in a table, and  
so at the laste be dyspraysed. For  
I am not ygnoraunt, what ma-  
ner sermons shall be made eue-  
ry where throughe out Misnia,  
and

The cer-  
tentye of  
our fayth.

Lutiner,

and with what crafte they shall  
mocke and begyle the people, to  
make them sette moche by theyz  
Idole, and to open theyz purses  
wyde vnto blyssed Benno / that  
is to wytte to the profyte and be-  
hove of theyz owne belve/wher-  
fore here I do faythfully & with  
a chyisten mynde (as I am bo-  
den to do) exhorte and monysse  
all men, as many as shal be pre-  
sent at suche sermones:that they  
do not consydre onelye the out-  
warde apparaunce and the dys-  
guyled face of the thyng, but  
rather the thyng it selfe/and the  
verye foundacyon and grounde/  
I can gesse well ynough whac  
maner rotent foudacyon of scrip-  
ture they wyll laye vnder theyz  
deceytfull and false buyldyng,  
and suche one dothe the bysshop  
of Misnia begynne to bost euene  
nowe

nowe in his wrytynge, the effecte  
wherof is this. Laudate dñm in  
sactis suis. That is to say, pray-  
se you god in his sayntes. These  
laudes and praysynges doubt-  
les they do stretch out very farre  
bothe in lengthe and bredthe, af-  
fymyng also that this is lau-  
dynge and praysyng of god in  
his sayntes, yf they be canony-  
sed and called vpon by the pray-  
ours of men. But thou who so-  
euer thou arte whiche doste here  
these sermones, I praye y thyn-  
ke, yea & knowe thou for a verye  
certentie, that thou herest a lye, &  
the prynce and father of al lyes,  
whose propretie is to paruerte y  
scrryptures & the worde of god.  
For this place maketh agaynst  
the in asmoche as it is taken of  
the olde testament, whā not one-  
lye no saynt was yet in heuen &  
prayed

prayed vnto, but also it was com-  
maunded, that god onely shulde  
be called vpon and onely prayed  
vnto, as hym selfe dothe wyt-  
nesse in the. xl. psalme sayenge.

Calle vpon me in the daye of  
trybulacyon, and I shal delyuer  
the/ and thou shalte honour me.

Liber 7, 11.  
**A**nd therfore he wylleth al-  
so it to be preached of hym,  
that he is the sauour of men, as  
it is wrytten in the. iiii. chapytre  
of the fyriste eppistle to Timothe/  
and he doth also wytnesse in the  
xxxv. psalme hym selfe to be pre-  
serued bothe of men and also of  
beastes. Wherfore helthe & sal-  
uacyon ought to be asked and de-  
sired of none other, sauynge one-  
lye of hym. Moreouer this pla-  
ce of þ scripture dothe not speke  
of holye men or of holy women,  
but

but rather of holye places / for  
thus it is redde after the verytie  
of the Hebrewe texte. Laudate do-  
minum in sancto vel in sanctua-  
rio suo, that is to say / prayse you  
the lord in his sanctuarye or in  
his holy and deuoute place: Ly-  
kewyse as it is wrytten in v. xii. The pla-  
psalme. Emittat tibi auxiliū de ce of the  
sancto / v. is to say, helpe mought psalme.  
he sende the from his holy place, Laudate  
dominum  
in sanctis  
eius, is de-  
clared &  
expoun-  
ded.  
and agayne in the. xxi. psalme.  
Tu autem in sancto habitas, that  
is to say, thou dwellest in a holy  
place.

**A**nd lykewyse in many o-  
ther places which are easy  
to be founde here and there in the  
scrypture. And in these wordes  
he wylleth vs to expresse & fulfyl  
the maner of honouryng of god,  
whiche was exercysed and vsed  
in

in the olde testament by the Les-  
uites and syngynge men with  
songes and belles, as it is wryt-  
ten in the fyrete boke of Paral-  
pomenon the. xv. chapitre. Syth  
than it is so, þ nowe in the newe  
testamente there is no place ap-  
poynted vnto vs of god, but we  
our selfes are the temple of god,  
as Paule wytnessest in the. iii.  
chapytre of the fyrest epystle to þ  
Corinthians / and Chrysste hym  
selfe also in the. iiiii. chapytre of  
Iohn dothe take awaye all pre-  
scripte and determinate places,  
whan he sayth. The tyme shall  
come whan you shal worshyppe  
the father neyther here in Hieru-  
salem, but in spiryte & trouthe.

**T**hese wordes therfore must  
be vnderstāde now in these  
dayes of a spirytuall sanctuary,  
so

so that Laudate dominū in sancto suo, is alsmoche to saye, as amonge vs, and in the congregacion and compayne of Chyisten me / wherfore it can not be wres-  
ted nor applyed to the canonysa-  
cyon of sayntes, or to the callyng  
vpon them by prayour. And yf  
bycause of this place it myghte  
be proued and cōcluded, þ sayntes  
are to be canonised or prayed  
vnto : than by the same reason  
belles, symballes, taberettes, &  
harpes, shulde be made sayntes  
& prayed vnto. For it foloweth  
in the same psalme.

Prayse the lord in shylle sou-  
dynge symballes, prayse hym in  
harpes and organes.

**G**o to than nowe, yf thou  
dost prayse god in these mu-  
sycall instrumentes: praye also  
e.t. vnto

vnto them, & make them sayntes/as that **W**isnicall & **E**pisco=pall wrytte dothe teache vs by this place of the scripture. Lau=dated dñi in sanctis suis. For I lyste not here to reherse, leste I myghte semme to tedyous, howe those men for the most parte are not won to prayse god in his sayntes, whiche do honour sayntes and do praye vnto them: but contrarye wylle do farre dyshonoure and blasphemie god / For they do put theyz hope and theyz truste in þ sayntes/ whiche thyng what is it els, than to forsake the saythe/to denye god / and to set vp the sayntes for an **I**dole: of whiche mater we haue suffyc=entlye treated in another place They allege also that place in þ xv. chapitre of **J**ob . **V**oca et ad aliquem sanctorum conuertere / that

that is to saye. Call, and tourne The place  
of Job, is  
expounded  
and decla-  
red.  
the to some of the sayntes.

**F**or those papistes are so blyn-  
de and so folyshe hardy that  
yf it happen them to fynde this  
worde, sancti, in any place: ther-  
of they wyll forthwith confirme  
and establishe the veneracyons  
and merytes of sayntes, euен as  
ryghtfully as they go aboute to  
proue purgatorye, yf in any pla-  
ce they do fynde this worde fyre  
or this worde purgatorye/ or els  
to proue holye water, yf they  
may fynde this worde water in  
þ scripture. But as for this pla-  
ce of Job, understande it thus,  
that Elyphas dothe reproue the  
good mā Job of synne euен for  
this cause, that god had punyl-  
shed hym/ for he saythe.

**C**all, I beseche the, euен one  
e.ii, and

and loke about vnto some of the  
sayntes.

**A**S who shulde saye / God  
neuer punysshed any holy  
mā / neyther cannest thou shewe  
that euer any of the sayntes ha-  
the ben afflycted, whiche waye  
soeuer thou do tourne the. But  
seynge that god dothe punyssh  
the so sore: it is vndoubted that  
thou arte no holy mā, but a wyc-  
ked and a synfull man. Here I  
beseeche the consydre howe gayly  
they haue wrested these wordes  
to the veneracyon of sayntes.  
They haue no cosyderacyon nor  
no regarde in the worlde vnto  
any maner thynge, but what so-  
euer they haue thought and put  
posed i theyz owne mynde: there  
is no reinedye but that þ thynge  
musste nedes strayte wayes for  
theyz

theyz pleasure be contayned in  
the scrypture. The thyzde place  
is the. xx. chappytre of the prouer-  
bes. It is ruyne and destruccion  
to a man for to deuoure a laynt,  
and afterwarde to seche bowes/  
the wordes in laten are these.  
Ruina est homini deuorare san-  
ctum, et postea querere vota.

**H**ere in þ stede of this worde  
deuorare they do rede deuo-  
tare, to thentent that so ( yf god  
be pleased ) þ auctoþyte of sayn-  
tes shulde be establysshed. But  
the true texte, & as the Author  
left it, is this Laqueus est homi-  
ni exprobzare rem sacrā et post  
ea vota querere. That is to saye it  
is a stumbelynge stocke & sure &  
vndoubted destruccyon to a man  
to corrupte & pollute holye thyn-  
ges and holye wordes, and than  
e. iii. after-

afterward; to desyre to be accōp-  
ted holye because of his ceremo-  
nies, sacryfyces, & work;. As for  
exāple, þ Papistes, whiche whan  
they do psecute þ worde of god,  
& what soeuer thyngelis is holy  
i very dede: yet neuertheles they  
do in þ meane season say masses,  
& do many good ded;, thynkyng  
nothyng at all to chaunge theyr  
wycked state of lyuyng, & ones  
to make an ende to destroye and  
deuoure holy thyng;. But nowe  
whan they are broughte to that  
poynte that they can not by the  
auctoryte of scripture i any wyse  
þroue þ sayntes are to be prayed  
vnto, or to be accointped for me-  
dyatours, but cleane cōtrary the  
scrypture dothe þroue & forsyfye  
that there is none other medya-  
tour or intercessoure, than that  
onely medyatour & intercessoure

Chyſt

Chyſt Iesu, as Paule doth tea- L Chyſte.  
che i many other places, but ſpi-  
ritually in v.iii.¶.v.chapi.to the  
Romanes, ¶ in the.ii.chap.of the  
fyſt epyſtelle to Timothe, they  
yet(as becometh balyaūte men )  
do not gyue ouer theyr hold, but  
do ſeſch ſome way, by which they  
may eſcape out, ¶ put by þ ſcrip-  
tures frō the ſelfſ. For this word  
mediator (ſay they) is taken two  
maner wayes/one waye it is ta-  
ken for a ſatysfactory mediator /  
or a ſatisfactor. Another waye it  
is taken for an interceſſor me-  
dyatour or an interceſſor. Nowe  
to ſpeake of a ſatysfactory medi-  
ator or meane, there is but onely  
one / that is to wytte Chyſte,  
whiche hathe ſatisfyed for vs /  
but the ſaintes(after theyr myn-  
des ) ſhall be accompted inter-  
ceſſor meadiatours. Nowe yf  
e.iii. any

The chur-  
che.

any man do aske of them, where  
these thynges are had in þ scryp-  
tures, than forthwith they lay a-  
gaynst vs the auctorite of holye  
churche, that is to wytte of theyz  
owne selfz, whome þ holy ghoste  
doth not suffre to erre any thyng  
at all. These men (saye they) are  
of this oppnyon and do thynke  
thus, ergo it is thus: ( howe be it  
þf they shulde playe the fooles  
thus in theyz scoles, it shulde be  
called petitio principii) whā they  
ought to proue that sayntes are  
mediatours, whiche the scripture  
dothe in no place teache. But  
yet neuerthelesse they procede  
forthe on/ȝ euen as though the  
mater were nowe proued and  
knowen for vndoubted, they do  
of theyz owne brayne ymagyne  
two kyndes or sortes of medya-  
tors. Therfore whan thou hea-  
rest

rest any such maner thyng: thou  
mayste well knowe the wolfe by  
his voyce. For þ holy ghoste tea- The holy  
cheth nothyng, which is not pre- ghoste.  
scrybed in þ scripture/as Chryst  
saythe.

He shall teache you al thynges  
and he shall bryng into your re-  
membraunce all thynges, what  
soeuer I haue sayd vnto you.

**A**nd so at lengthe it shall be  
made open and manyfest,  
þ this tragedy whiche is played  
concernyng Benno in Misnia  
is played onelye by mere lyes &  
deceytes, of the devyll bothe in  
wordes and also in dedes/wher-  
fore loke thou that thou do take  
hede to thy selfe, and thinke thus  
in thy mynde / though we do  
graunte also these thynges to be  
true and vndoubted, yet that not  
e.v. with=

withstandyng syth it is a thynge  
not greatly profytable, and whi-  
che thou mayste be without full  
well, se that thou do kepe thy mo-  
ney to the releuyng and helping  
of thy chyldren and of pooze fol-  
kes, whiche haue pyncypallye  
ned therof/ and vpon whome it  
shal be best bestowed. But nowe  
moche more thou oughtest to do  
this, sythe it is euydent and vn-  
doubted, that this thynge is not  
onely vnproufytal, but also fal-  
sely fayned, deceytesful & playnly  
deuelysche/ yea cosydre and loke  
well vpon the fasshyon of them  
thyne owne selfe (yf thou wylte)  
whiche yf they dyd any thyng at  
all vnfaynedly and hartelye en-  
tende and seche the hououre and  
glorye of god & of sayntes:with-  
out doubt they shulde fynde mo-  
than two thousande occasyons  
by

by whiche they myghte succoure  
and releue theyz neyghboure/ of  
whiche euery one shulde be syre  
hundred tymes more cōmenda-  
ble, thā all that pompe & royalte  
wherwith Benno was trāslated  
and made a saynt. But nowe se-  
yng that they dyspysyng theyz  
neyghbour and nothyng regar-  
dynge his necessyte, are all togy-  
ther set vpon this thynge: euery  
man may easely perceyue þ they  
are blynde & madde, and by the  
canonisacyon of Benno do seche  
theyz owne profyte and glorie, &  
thy money. How be it I do hope,  
that they are come after þ tyme,  
(as it is cōmenly said in the pro-  
uerbe ) and that they haue all in  
bayne spredde a nette before the  
byrdes iyes, as Salamon sayth  
in the fyfte chapytre of the pro-  
uerbes. But yf thou wyll woz-  
shyppe

Chyppe sayntes duelye, & prayse  
them worthelye : thou shall do  
thynges as farre forthe as the en-  
The for<sup>e</sup> samples of scryptures shall tea-  
me & ma<sup>e</sup> che & prescrybe vnto the, of whi-  
ner of woor<sup>e</sup> the scriptures thou mayste se af-  
shypynge<sup>e</sup> ter what maner the grace & the  
of saynt<sup>s</sup>. benefytes, whiche haue ben gy-  
uen of god vnto the sayntes, are  
propowned and layed forthe be-  
fore god, whether it be in peticy-  
on, or in thankes gyuyng, or els  
in complaynte / as for example.  
Moyses prayeth in the .xxiiii .  
chapitre of Exodi, whā he sayth.

Remembre Abraham, Isaac,  
and Jacob, to whom thou haste  
sworne. &c. And Salomon in  
the .xxxi . psalme / lorde remembre  
Dauid, and all his calamytie.  
And Chryst vpon the crosse sayd  
that verle of the .xxi . psalme.

Our fathers haue hoped in the  
and

and haue ben delyuered. But I  
am a worme. &c. And in the xlvi.  
psalme. O god we haue harde  
with our eares, and our fathers  
haue tolde vs the worke, þ thou  
haste wrought vpon them.

**A**nd in many other places  
of the scripture/ here thou  
sayste that no saynte is prayed  
vnto / but that god is prayed in  
them, whiche dyd promyse vnto  
them such maner benefytes, and  
hathe fulfylled his promyse: to  
thentent that he wolde monishe  
and teache vs, that such maner  
grace ought with all confydence  
to be asked and hoped of hym a-  
lone/ vnto thobtaynyng wherof  
that faythfull and onely media-  
tor is suffycyent, yea & more than  
suffycyent / that is to wytte, Je-  
sus Chryste of all sayntes moost  
holye.

holy. To whome onely, with the  
father, & the holy ghoste, be pray-  
se & glorie for euermore. Amen.

**Thus endeth**  
the worke made agaynst  
the false canonsacy-  
on of Benno the  
bysshoppe.

¶ Translated and prynted in  
Englysshe, in the yere of our  
lorde god, a thousande  
CCCCC. xxxiiii.



Imprynted by

me Robert Wyer dwel-  
lynge in saynt Mar-  
tyns parysche, be-  
sydes charynge  
Crosse.

¶ Cum priuilegio.

¶

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